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OCTOBER 1, 2022 | VOLUME 13 | ISSUE 19

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America and Washtenaw County
celebrate Indigenous Peoples' Day.
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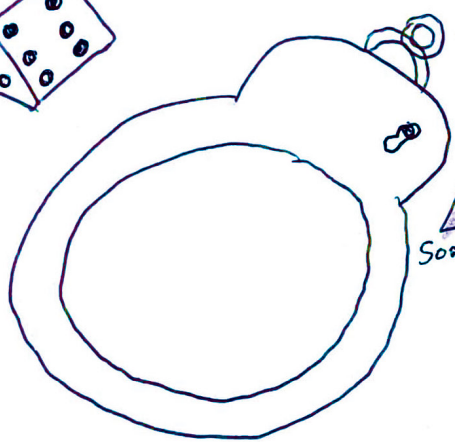
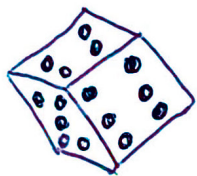


MEET YOUR
VENDOR:
**DEREK
ALLEN,**
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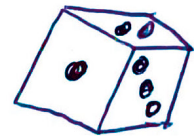
GROUNDCOVER

NEWS AND SOLUTIONS FROM THE GROUND UP | WASHTENAW COUNTY, MICH.


NO ONE KNOWS MY STRUGGLE, THEY ONLY
SEE THE TROUBLE, NOT KNOWING IT'S HARD
TO CARRY ON WHEN NO ONE LOVES YOU, 



AMULET
Some Small Object worn as a charm against evil.



Drawing by Jason
Maples, who is not
the author of the
article on page 8.

Picture ME Inside THE MISERY OF POVERTY,
NO MAN ALIVE HAS EVER WITNESSED
STUGGLES I'VE SURVIVED... **2 PAGE** 

For true justice in prisons, guards must
wear body cams. **Page 8**

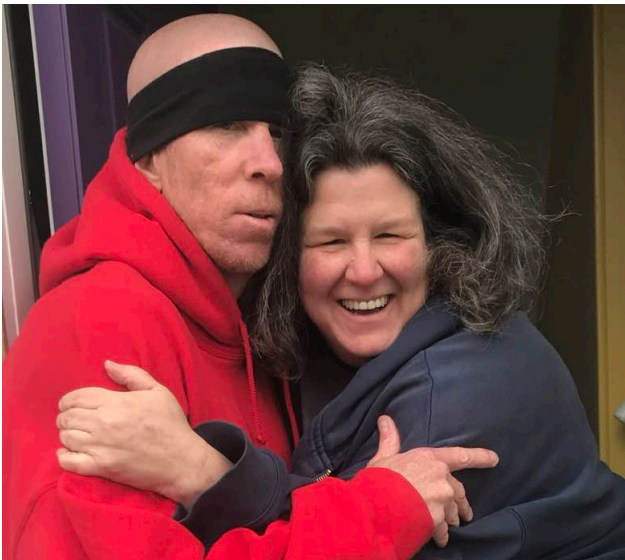
THIS PAPER WAS BOUGHT FROM



@groundcovernews, include vendor name and vendor #

The good of Brian Colition

To our friend Brian,
What is remembered lives. We will remember. I will remember the way you lived your ethical code in a way that few do. I didn't always understand it, and I often didn't agree, but I hold so much respect for your consistent commitment to it. I will remember the ways you cared for animals, with a childlike wonder and delight. All the squirrels brightened and fattened around you, as you were always forthcoming with treats and a smile. I will remember the way you always were not just willing, but wanting to help. Yard work, dishes, clean up at the warming center ... whatever was asked. I will remember your strength and pursuit of growth, finding you outside taking a breath instead of fighting because "all you can do is try." I will remember the tour of your old stomping grounds in Southwest Detroit. The stories of your history that left me needing to sob with anger and sadness at the pain and injustice. I will remember your need to stand up for those you saw as vulnerable. Willing to blacken an eye for the right cause. I will remember the laugh that warmed



Left: Brian and his dear friend Sheri Wander embrace. Right: Brian on his first day at Groundcover News. Brian Colition was Groundcover vendor No. 366.

my heart. Seeing you wrestle with a puppy on the ground. You once told me that you weren't afraid to die, that you knew you had done bad things and you were a bad person. You said that no one would remember the good. You were a complicated person as we all are. More than

the sum of your parts. You were my friend. I will remember. We will remember the good.
Here's to you Brian. May you find the peace and healing that eluded you in this realm. We will remember.
— Jaz Brennan and Sheri Wander

GROUNDCOVER NEWS

CREATING **OPPORTUNITY** AND A **VOICE** FOR LOW-INCOME PEOPLE WHILE TAKING ACTION TO END HOMELESSNESS AND POVERTY.

Groundcover News, a 501(c)(3) organization, was founded in April 2010 as a means to empower low-income persons to make the transitions from homeless to housed, and from jobless to employed.

Vendors purchase each copy of our regular editions of Groundcover News at our office for 50 cents. This money goes towards production costs. Vendors work selling the paper on the street for \$2, keeping all income and tips from each sale.

Street papers like Groundcover News exist in cities all over the United States, as well as in more than 40 other countries, in an effort to raise awareness of the plight of homeless people and combat the increase in poverty. Our paper is a proud member of the International Network of Street Papers.

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1/8	\$110.00	\$150.00	5 X 3 or 2.5 X 6.5	Six Months/Twelve Issues: 25% off
1/6	\$145.00	\$200.00	5 X 4	Full Year/Twenty-four Issues: 35% off
1/4	\$200.00	\$265.00	5 X 6.25	Only run for two weeks/one issue: 40% off
1/2	\$375.00	\$500.00	5 X 13 or 10.25 X 6.5	Additional 20% discount for money saving coupons
full page	\$650.00	\$900.00	10.25 X 13	

MEET YOUR VENDOR



Derek Allen,
vendor No. 177

In one sentence, who are you?
I am Derek Allen.

Where do you usually sell Groundcover News?
I sell Groundcover on Main and Liberty.

What is your favorite spot in Ann Arbor? By the river at Gallup Park.

What motivates you to work hard selling Groundcover News?
Paying bills and meeting people.

What is your favorite thing to do in Ann Arbor? Music.

What is your superpower?
An out-going personality.

What's the worst thing about selling Groundcover News?
The people that say that they are going to pay for a paper on Venmo but never pay.

What words do you live by?
Live life to the fullest.

What is something about you that someone on the street wouldn't know?
I am a music artist.

What would YOU ask?

If you have a question or issue you would like Groundcover vendors to discuss, email us at contact@groundcovernews.com

We will be featuring vendor responses in future issues.

Can Michigan make a difference?

The 10th of October is an important day for those who are concerned about homelessness issues in America and around the world. This international event first began on October 10, 2010, when advocates on the issue of homelessness around the world began online discussion on this crisis which evolved into World Homeless Day.

Its intent is to introduce viable solutions to homelessness through discussion which can be implemented in local communities. In yet another effort to bring awareness to the homeless crisis, Governor Gretchen Whitmer in the aftermath of the COVID-19 pandemic declared November as National Homeless Awareness Month in Michigan; it also seeks to bring about programs to end homelessness in our state.

Although this year will mark the 12th year honoring World



LIT KURTZ
Groundcover vendor No. 159

Homeless Day and it involves people from around the world, little has been done in the local area.

In order for it to be effective, individuals need to form groups to gather and strategize meaningful activities that address the needs. As I have mostly been in survival mode myself for several years, the attempts that I have made to create such a group have not gone as far as I had hoped.

I have a Facebook page

dedicated to World Homeless Day (www.facebook.com/whd-michigan) where anyone interested in getting involved can contact me. Hopefully, by the time this goes to print I will have updated the information for the current year.

World Homeless Day as well as World Homeless Awareness Month in Michigan are only dates on the yearly events calendar. In order for them to come to life and produce results, it will take people who are willing to give of their time throughout the year with the belief that they can make a difference.

Ultimately, proclamations and dates only work when there are people with passion and energy behind them.

Editor's note: This event is different than National Hunger and Homelessness Awareness Week, which is recognized in November.

Pretty fall seasons



DENISE SHEARER
Groundcover vendor No. 485

Fall is a very pretty season. It is the season of Halloween fun. It is the season that the color of the trees changes to pretty colors like orange, red and purple. In the fall you see people of all ages dressed

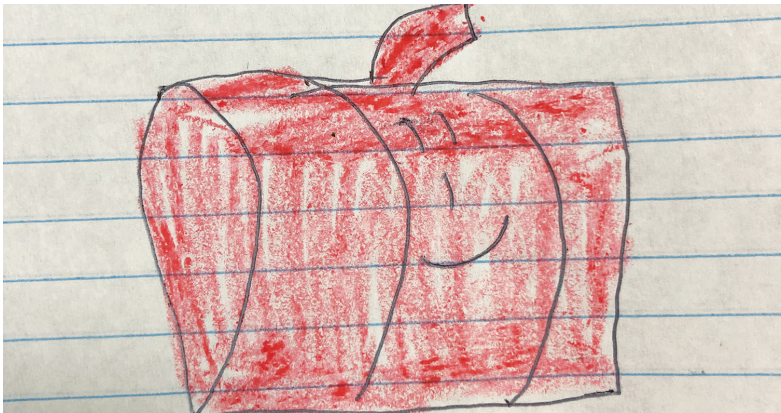
in beautiful costumes that they like; for a night, people can be who they want to be.

It is also the season of candy. It is the season for cider and donuts. It is nice to have popcorn, and corn in the fall. Oh,

and hot dogs too!

Fall is a perfect season for an indoor hotdog roast and treats and a get-together with people.

Fall is a very pretty season of the year.



How would an unarmed crises response program best serve the Ann Arbor community?

As directed in Resolution R-21-129, the City of Ann Arbor is tasked with exploring opportunities for an unarmed response to public safety calls in the city. The City of Ann Arbor is conducting a community survey on the goals, design, and implementation of an unarmed crisis response program. To ensure as many people as possible can access the survey, physical copies are available at the Ann Arbor Housing Commission, the downtown branch of the public library, and at the city clerk's office. Additionally, a printable version is available on the City Administrator's webpage. Physical copies of the survey can be mailed or dropped off to the city clerk's office located on the second floor of 301 East Huron Street, Ann Arbor, Michigan 48104.

The survey will be available until 4 p.m. on Friday, November 4.
Take the survey online at www.opentownhall.com/portals/116/Issue_12145

Demolition of the Fleming Administration Building

THOMAS MCCORMICK
Groundcover contributor

The U-M Fleming Administration Building in central campus was designed by Alden B. Dow and completed in 1967. The cubic building appears to be a three dimensional reconstruction of a Piet Mondrian painting. Mondrian's series of abstract paintings from the 1920s greatly inspired the architect with their patchwork of primary colors outlined with rectilinear black lines. The Administration Building's limestone "traceries" act like the black lines in Mondrian's paintings, but frame irregular window openings instead of primary colors. While many can appreciate the artistic gesture of the building's limestone and masonry facades, the interiors of the building have been less celebrated. Irregular windows in the facades, while creating surprising interior conditions, meant unequal access to daylight and views for office employees. Also, a low slung entry sequence inspired by Frank Lloyd Wright's residential architecture made the building feel more like an impenetrable bunker than a space meant to facilitate student well-being.

The building officially opened as the U-M Administration Building in 1968. In 1980 the building took on its final moniker, named in honor of Robben and Aldyth (Sally) Fleming. Robben Fleming, hired in 1967, had experience as a labor negotiator in Detroit and took on a role as the University's ninth president. Fleming would later earn a positive reputation amidst the active student movements of the late 60s and early 70s by listening to student and faculty concerns and demands – this in contrast to the Washtenaw County Sheriff at the time, Douglas Harvey, who was known for suppressing student and Ann Arbor community demonstrations violently and with militaristic precision.

In November 1967 members and allies of the Students for a Democratic Society took up residence in the newly built fortress-like Administration Building, protesting the classified military research and ROTC recruiting being conducted by the University as well as the production of napalm by the Dow Chemical Company headquartered in Midland, Michigan. By infiltrating and occupying a building which had taken on an authoritarian guise in the wake of the Vietnam War, students were actively practicing an anti-war philosophy outlined in their Port Huron Statement and enacted by their Peace Research and Education Project. With its cubist and seemingly "riot-proof" windows, the prism of the

building became, in the eyes of many students, an off-limits mind of the institution that must be opened up for all to see.

In the building's more recent past, in April of 2018, the Lecturers Employee Organization sit-in protested the unfair pay of Ann Arbor, Flint and Dearborn non-tenure track faculty. At the time, LEO represented 1,700 non-tenure track faculty at all U-M campuses. In enacting this much later sit-in, faculty continued the student legacy of using this building as a central site of active political expression within a powerful and sometimes irresponsible institution. Now, with this history not so far behind them, the University is at risk of carelessly obfuscating its history by replacing its architectural form.

The demolition of the U-M Fleming Administration Building began August 11 at 9:30 a.m. as the steel arm of an excavator tore into the brick and limestone cube like paper. Due to the building's history as a site of student and faculty protest, the Fleming Administration Building had become an expendable part of the University despite its artistic value and structural stability. Often, developers and institutions make the argument that it is cheaper and less complicated to simply demolish and reconstruct anew rather than adjust, rework or preserve parts or the whole of a structure. In many cases this is not true when we look beyond upfront monetary cost. The true value of reuse and preservation is multi-faceted including the saving of material, labor, embodied carbon and a community's awareness of its own history and identity. Demolishing a significant or structurally sound building is not simply an arbitrary disassembly of built materials. Needless demolition can be a kind of psycho-spatial trauma, a wasteful act of violence against human histories, including inconvenient ones, enacted by those in positions of power too lazy to reconsider a site's true inherent value.

In terms of the outsized role that the built environment has on climate change, finding ways to lower our carbon footprint as designers and builders should be a top priority of our current response. Billie Faircloth, a celebrated practitioner in Philadelphia, and many like her have produced a large body of research analyzing the role buildings can play in reducing the effects of climate change and habitat loss through sustainable building materials and energy efficiency as well as building reuse. Faircloth stated in an interview with William Richards for "Architect Magazine" in April of this

year, "Decarbonizing in our industry should begin with reusing buildings. That is the most intuitive step. Let's talk about why we need to be building new to begin with, and then let's make building reuse front and center."

Cities will continue to be dysfunctional for those people historically underserved and unsustainable for our climate future, if cities continue to only empower corporations and developers building for the rich. One way that we can do this is through slowing down the rate of construction and demolition. Building reuse should be commonplace, and where buildings do not lie, native species of plants and animals should be allowed to thrive and grow. Cities should wear their history on their sleeve, slotting new structures right next to buildings which have stood for decades.

An act of preservation can take on many forms from the total replication of a previously lost structure like the Chicago Stock Exchange originally built in 1894 to the adaptive reuse of one still standing such as the old Ann Arbor Engine House built in 1882. The value of historical buildings is not just determined by officials and architects but also happens through the changing of our collective culture. Communities have the power to hold capitalist institutions accountable for wasteful building practices and the ensuing ecological degradation. Cities are not only made through large-scale erasure

and replacement, they are made through the often difficult confrontation of history's physical form piece by piece. Despite its messiness, preservation will continue to be a wholly worthwhile endeavor because it will directly impact our future, our quality of urban life and whether we can redeem anything from the impending disasters of climate change. This work and education can only effectively be done through the indispensable collaboration of builders, organizers and community members like you.

Four years after the LEO sit-in and 55 years after the SDS sit-in, the administration chose total demolition of an artistically innovative building. Instead of attempting to reconcile a troubled history by talking to students and faculty and re-imagining what this space might be able to become, the administration spent \$3.4 million to hire a demo crew and fence off the site in an act of violent tabula rasa. Currently, the future use of the site is undecided beyond a "green space," despite plans for the demolition and the movement of employees being made in 2016 by the Board of Regents. Time will tell how local preservationists and Taubman College faculty and students will react to these events. Will we learn to be more thoughtful and sustainable with our existing built infrastructure as we experience the phantom limb of this building's loss?



Fleming Building halfway through demolition on August 17, 2022.

12 free things to do in Ann Arbor

MAE STRAUER
Groundcover contributor

There are many fun and completely free things to do in Ann Arbor. Many people live with little to no income and are welcome to partake in a variety of activities. As someone who has a limited budget, I want to share the places I have enjoyed while residing in Washtenaw County, and where to find them.

My first go-to is just a short walk from downtown; it is one of many park destinations called **The Nichols Arboretum**. It is located at 1610 Washington Heights, near the end of South University. It is bordered by a cemetery which is also a nice walk.

There are also the **Matthaei Botanical Gardens** located at 1800 N. Dixboro Rd., a short drive from the heart of town. They have many native and floral plants to spend an afternoon around.

In the same vein, the **Diag** is a wonderful and pleasant natural space where you will find frisbee and silk tightrope walking when the students aren't studying. It is located by CVS on the corner of 913 S. University Ave.

Leslie Science Center can be found at 1831 Traver Rd. The center houses many endangered bird species and hosts short walks around the property which has rolling hills and benches.

The **University of Michigan Museum of Art** has an extensive collection of paintings and sculptures which can be found at 525 S. State St, and is free to the public.

The **Archaeological Museum** is housed at 434 S. State St and has floor after floor of precious artifacts from around the globe, focusing on Egypt.

There is also the **University of Michigan Museum of Natural History** found at 1105 N University Ave.

Beyond university sites, there is a lot to be seen on Main Street in downtown A2. There are singing

bowls at a **Tibetan gift shop**, mammoth crystals to sit beside at a store named **Four Directions**, free coffee samples at the local corner **Starbucks** where all are welcome. And if you simply want to take some time to yourself, go to the downtown branch of the Ann Arbor District Library found at 343 S 5th Ave.

I recommend the People's Food Co-op and nearby **Wheeler Park**, which can be found by taking 4th Ave. towards the train depot.

Free bus tokens can be obtained from Community Mental Health at the County Annex building. There are EBT-accepting farmers' markets located throughout Washtenaw County; my favorite being **Kerrytown Farmers' Market** (315 Detroit Street), Saturdays May-December the hours are 7 a.m. - 3 p.m., January-April the hours are 8 a.m.-3 p.m. Additionally, from May-December, the market is open on Wednesdays 7 a.m. - 3 p.m. Enjoy!

What's Happening at the Ann Arbor District Library

Open 10am-8pm Daily
Browse our shelves full of books, movies, CDs, art prints, musical instruments, board games, and more seven days a week. Study and meeting rooms are open at all five locations. Learn more at AADL.org!

The New York Times and The Wall Street Journal Online
Your Library card gives you instant and unlimited access to *The New York Times* and *The Wall Street Journal*, plus *The New York Times Magazine* and *WSJ Magazine*. AADL.org/NYTIMES and AADL.ORG/WSJ

Material for the Blind and Print Disabled
Do you know someone who is unable to read standard type print, is unable to hold a book in their hands, or has dyslexia? They may be eligible for services from the Washtenaw Library for the Blind and Print Disabled. Learn more at AADL.org/WLBPD

FEATURED EVENT
IS/LAND presents INVISIBLE EMBRACE

Friday, October 7 • 6:30pm Downtown Library
IS/LAND, a performance collaborative comprised of Asian Pacific Islander American and Asian artists presents "Invisible Embrace": a meditation on communal healing across generations, communities, and ethnicities, connected through words, visuals, and movement. The restorative and healing properties through this physical movement and storytelling offer the audience an experiential exploration of the interactive connections between the dancers with each other and the audience.

Numb, numb, number

JAN GOMBART
Groundcover contributor

I occasionally check to see if there is anything numerically interesting about the coming years. 2023 and 2024 are fairly bland, but in a little over 2 years we'll have a square: 2025 = 45. How often does this happen? Not often. The last square was 1936, which I missed, and the next one is 2116, which I will probably miss.

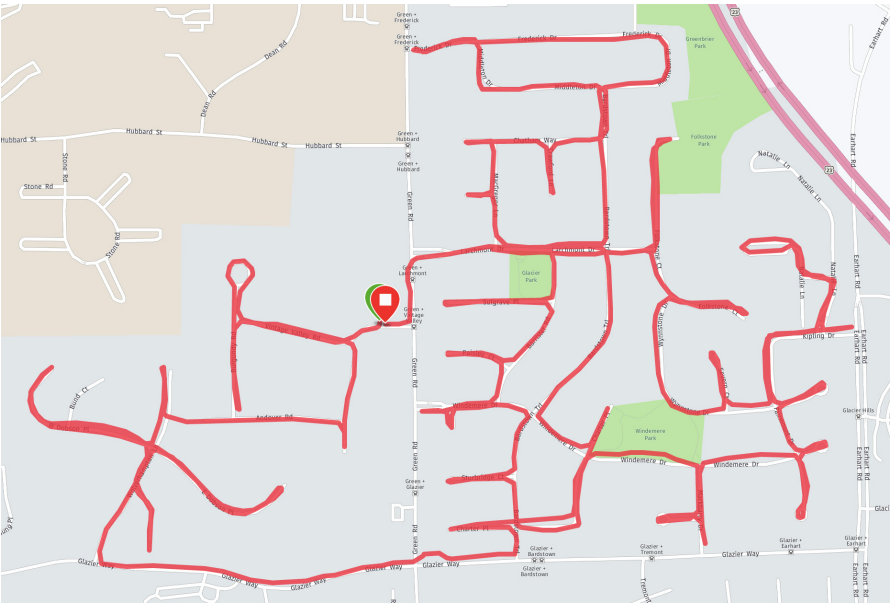
The next year that is a prime number is 2027, when I turn 80. I'm looking forward to it.

I'm not looking forward to 2116, however, when I would be 169. I often think that the human lifespan is around 100 years because if we lived much longer than that our brains would explode with all the changes that have happened.

Moore's Law of technology talks about how fast computers are evolving, but I think it applies to all of life.

A little over a year ago I took up a project that I have been idly thinking about for some time – running all the streets of Ann Arbor. There are 1256 streets in the city limits, and I finally finished them all in about six months. Could I have done this as a youngster? Carried a map with me and slowly ticked off where I had been? MAYBE.

Technology: Since 2013, I wear a Garmin watch when I run and it records (automatically) a detailed



map of the path I take. Then the runs get uploaded (automatically) to CityStrides.com, which charts out everything I have done (since 2013) and tells me what else I have to do. From there, I plan out my next route on the RunGo website, and during my run my iPhone speaks to me and tells me which way to turn at every corner. Above is one of my runs. Would I be able to do this with a hand-held map? MAYBE.

There are a couple of things I enjoyed about those runs. First, I got to see parts of Ann Arbor where I had never been before. There are charming, small neighborhoods that almost feel like they are out in the country. Second, I got to say hi to all sorts of people. We talked about their dogs

(there seem to be a lot more dog walkers these days). I told them what I was doing, and they cheered me on.

At some point it struck me that I have all these friendly encounters because I am an old white man. Emphasis on white. We all have heard about Ahmaud Arbery, and more recently I read an essay of what it's like to run while black. Ann Arbor feels like a safe place to run, but is it? I see all these neighborhood watch signs, and once I ran past a sign that said "no trespassing." I didn't worry about it at all.

Sometimes it feels that we have become numb, numb, number to all this. I don't yet know how, but I want us to un-numb, to help make this a better world.

America and Washtenaw County celebrate Indigenous Peoples' Day

Virtually everyone we talked to about creating an official National Indigenous Peoples' Day as a Federal holiday thinks it is a good idea. An important question on the minds of many people is, "What took the government so long?"

For several decades, there have been movements which call on governments at all levels to designate a special day to recognize and celebrate the contributions of Indigenous Peoples to the greatness of America. Last year, in the middle of a highly infectious COVID-19 pandemic, Congress approved, and President Joe Biden signed into law, "The Indigenous Peoples Day Act," making it a federal holiday in place of Columbus Day.

During his proclamation for an Indigenous Peoples' Day at the White House on October 8, 2021, President Biden remarked, "The Federal Government has a solemn obligation to lift up and invest in the future of Indigenous People, and empower Tribal Nations to govern their communities and make their own decisions." He continued, "We must never forget centuries-long campaign of violence, displacement, assimilation and terror wrought upon Native communities and Tribal Nations throughout our country. Today, we acknowledge the significant sacrifices made by Native Peoples to this country—and recognize their many ongoing contributions to our Nation." The President also said that on Indigenous Peoples' Day, we honor "America's first inhabitants and the Tribal Nations that continue to thrive today." President Biden's October 8, 2021, proclamation was very powerful and very soothing. We look forward to similar adjectives and kind words in his next proclamation, by October 11, 2022.

For the benefit of any readers who may not be sure about who the "Indigenous Peoples of America" are, the preamble to President Biden's 2021 proclamation has brought some clarity and improved understanding. Below is what the President said:

"Since time immemorial, American Indians, Alaska Natives, and Native Hawaiians have built vibrant and diverse cultures — safeguarding land, language, knowledge, and traditions across the generations. On Indigenous Peoples' Day, our Nation celebrates the invaluable contributions and resilience of Indigenous Peoples, recognizes their inherent sovereignty, and commits to honoring the Federal Government's trust and treaty obligations to the Tribal Nations."



Origin and Development of America's Indigenous Peoples

In the October 2018 edition of Groundcover News, we discussed how Native American Indians crossed the Bering Strait from the Siberian region of Russia to present-day Alaska via a land bridge. Since their arrival in Alaska, the Native American Indians have migrated to every region of North America, South America, Central America and the Caribbean Islands. There is a consensus among historians that the Native American Indians or Indigenous Peoples were here before Christopher Columbus. They were here before Leif Erickson and the Vikings.

And they were here probably before the Africans. Former University of Paris scholar, Sheki Anta Diop, who wrote the popular book titled "African Origin of Civilization" subscribed to the Out of Africa Theory of world civilizations and settlements. He might challenge the orthodoxy that Indigenous Peoples are America's first inhabitants. Human genetic studies have shown the Aborigines of Australia and the Indigenous Peoples of America share more than 90 percent of genes. Some archeologists and anthropologists have said that the Aborigines traveled from Africa to Australia, New Zealand, Tasmania, and other regions around the world. More research is needed to resolve this controversy. Many American historians believe what American archaeologists have been telling them based on their study so far — that the Native American Indians/Indigenous Peoples arrived in North America between 12,000 and 14,000 years ago. There has been some speculation that human settlements existed in North America more than 24,000 years ago.

As President Biden said in his proclamation last year, we celebrate the invaluable contributions and resilience of the Indigenous Peoples. When we gather with our families and friends for a Thanksgiving supper, it would be



Rosa Marina Flores Cruz

The Thriving Peoples Thriving Places campaign is a collaboration between Nia Tero and Amplifier, and uplifts the stories of twelve Indigenous women leaders from locales spanning from the Philippines and New Zealand to the Brazilian Amazon and the Arctic. The artwork above features Rosa Marina (Afro-binnizá). She is an activist who works toward the empowerment of Indigenous peoples, with a focus on women's rights, land rights, agrarian rights, and environmental education. Follow @groundcovernews on Instagram to view the other artworks throughout the month of October.

nice to have a conversation about the roles played by the Native Americans in the history of the annual Thanksgiving feasts. The food culture of the Indigenous population is diverse. What we know today as Mexican food and Native Hawaiian food have roots in the innovation of Indigenous Peoples' ancestors. We have also benefited from the Indigenous Peoples' conservation culture which has helped with the goals of preserving pristine forest lands and of course, halting climate change.

Unjust Treaties, Broken Promises and the Trail of Tears

In 1491, the Indigenous Peoples of North America, South America and the Caribbean Islands enjoyed relative peace and harmony, according to many scholars. The Indigenous Peoples lived and coexisted with their African neighbors before the arrival of Christopher Columbus on October 12, 1492. Columbus arrived in the

Caribbean with a large crew and three ships — Nina, Pinta and Santa Maria. About a dozen natives from the Arawak tribe swam from the shores of the Bahamas to greet the ships. They were met with gunfire and suffered several fatalities. Hence, the tranquility of the community was shattered.

Columbus's arrival ushered a new wave of injustice and havoc directed against the Indigenous population. He made three more voyages to the Americas before his death in 1506. Many more European voyagers such as Amerigo Vespucci sailed to the northern coast of Brazil, the Gulf of Mexico and the southern shores of North America. These voyagers described the Americas as "The New World." The superpowers at the time, such as the French, Spanish and British, wanted to establish colonies.

Jamestown, Virginia, was the first British colony in North America. When they tried to enslave Native American Indians, the natives fled to the forest

see **CELEBRATE** next page ➡

The problems we cause for ourselves

In 1990, my 68-year-old mother Clara May Hoover Parks – a graduate of Wayne State University who blossomed in a class on Third World and Women's Studies — was in a circle of activists and academics. When she told me about Clinton Adlum, a Cuban diplomat who would be giving a public talk, I knew from her demeanor that this was an extraordinary opportunity.

His talk began with “In Cuba we have three kinds of problems: we are a third world country, we are under siege by the United States and there are the problems we cause for ourselves.” When he said “the problems we cause for ourselves,” I bonded with him for life.

1990 was the eye of the storm, as the U.S. had established itself as the sole superpower. Cuba was on the long list for regime change, but Iraq was first. Because Cuba had a rotating seat on the United Nations Security Council, they were approached with offers of ending the sanctions and propaganda war against them if they voted with the United States for war on Iraq.

In the politics of the next war, Cuban diplomats were given freedom of travel beyond the 100 mile limit of the day. It was short lived, but it sparked a growing solidarity movement that made an important connection from Detroit to the national and international scenes. We learned that Cuba wanted the UN to follow its own protocol of investigation and diplomacy rather than the United States rush to war.

Cuba and the United States have an intimate relationship that spans the slave trade, to the Haitian Revolution that threatened all colonial settler societies, to the Monroe Doctrine and the sanctions that define the 21st century.

2022 marks the 60th anniversary of the



KEN PARKS
Groundcover vendor No. 490

Cuban Missile Crisis — or the Crisis of October, as it is called in Cuba. The stand-off on the high seas, as the U.S. Navy dropped depth charges with nuclear weapons on a Soviet submarine brought us one step away from nuclear war. Fortunately, the submarine dived deeper and did not launch nuclear war. The advice of the political officer on the submarine was decisive and averted the catastrophe that looks us in the face again today. Bob Dylan pointed at the answer in 1963 with “Blowing In The Wind.”

The “problems we cause for ourselves” are always at play when the results of one’s actions do not match the plan. This comes from the illusion that we are masters of reality. Surviving war does not teach you how to win peace. Habitual patterns based on fear and ignorance will prevent the learning necessary for maturity. The war of ideas masquerades as peace, and it is easy to think that ignorance affects others, but certainly not ourselves.

We know from our ancestors that fear makes it easy to accept the lies of compliance to a war. The courage to take a natural breath may elude us, unless we make the effort again and again until hyperventilating and shallow breathing become a

rare experience. Imagine the clarity of that. We may then see how our everyday actions feed the war machine, despite our naive hope that the chain of command has everything figured out.

Conversely, we may feel smarter than them and fall into a sense of superiority that only fuels the apocalypse. Humility is the source of authentic power that will choose armed struggle or satyagraha, Mahatma Gandhi’s word translated as “truth force.” In the quest for truth we will discover that the map is not the territory and that data is someone’s notes on what they observed. We need scientists and experts who understand Richard Feynman’s work on real science, the use of words and their meanings and the ability to summarize in simple terms.

Who do the experts work for and who writes their job description? Even experts rarely agree on good practice. The war on nature comes from the illusion of self and other and the obsessive-compulsive need to control or destroy. There is money to be made and status at stake but the sacrifice of life itself is increasingly obvious. The errors of nihilism and eternalism were first made clear to me by the Third Jamgon Kongtrul Rinpoche, a master of the Middle Path. There is plenty of blame to go around. Only shared responsibility will give us the clues that get us home, “Back To The Garden” as Joni Mitchell sings.

I was in Cuba with Clinton Adlum and a book in my hand that caught his attention so profoundly that I gave it to him. It was “MOTHER OF THE BUDDHAS: Meditation on the Prajnaparamita Sutra,” with a cover photo of a statue of unsurpassable beauty expressing the feminine aspect of the wisdom that goes beyond and leaves nothing behind. Adlum’s dignity, humility, courage, intelligence,

wisdom and love for the people was a great blessing for all who knew him. The unfinished revolution is before us. The teachings on the “withering away of the state” as V. I. Lenin put it in “State and Revolution” was a central theme for our relationship. The famous phrase “every chef a head of state” shows the dialectic from socialism to communism, the long road to freedom. The bureaucratic mindset of control impedes the participation necessary to rest, advance or retreat as necessary.

We have many ancestors who can help us understand who we are. You are not who you think you are, in fact, any thought can be a distraction unless it flows in the unborn nature that is the mother of everything. The problems we cause for ourselves will decrease as we learn the context of every experience and become transparent egos with nothing to prove. We can greet each other with a smile and learn the joy that dissolves depression far better than the violence that surprises us with its frequency and intensity.

Among the best projects to connect with is the Golden Rule sailboat, organized by Veterans For Peace. It is on the Great Lakes near Duluth now. Let’s invite them to Detroit and Ann Arbor.

On October 8th from 3-6:30 p.m. we will celebrate my 80th and more birthdays at Friends Meeting Hall on Hill Street. We will have earth recognition, oldtimers celebration, updates on the struggle for freedom, share in potluck food, dance and collective communion. We will move to the State Theater for the film “Finally Got The News” at 7 p.m..

October 8 is the Day of Che in Cuba where everyone will celebrate with food, dance and the vision of freedom we know in our heart. Peace be with you.

► CELEBRATE from last page

land and the wilderness. The Jamestown settlement and other settlements in the Carolinas needed more contract laborers for their farms. They tried to use poor Irishmen who they brought across the Atlantic Ocean. When the English realized that they could not count on poor Irishmen for slave labor, they arranged for the importation of Africans as slaves in perpetuity. Unlucky Native Americans who got captured may also have been used as slaves in cotton and tobacco fields. The brutality and horror of enslavement are beyond contemplation.

More people arrived in America from Europe between the 16th and 18th centuries. The British created the 13 original American colonies. In the

1770s, the Native American Indians signed a treaty with the British and a treaty with the Colonial Congress. The United States signed about 370 treaties, and approximately 15 treaties were revoked. In 1815 the Federal Government signed treaties to remove Native American Indians from their lands in the Southeast and Southwest. Before he became President in 1830, Andrew Jackson was a Federal Commissioner of land acquisition. When he became President, he lured Native American Indians into signing several treaties that would remove them from Georgia, Alabama, Florida and other Southeastern regions. The Creek Indians, The Seminoles, The Cherokee and other tribes were forced to make the long journey from their own lands in the Southeast to a reservation in

Oklahoma. Many people died along the way. The journey was so painful and disruptive that historians called it “The Trail of Tears.” A similar Native American removal treaty was signed by the Navajo Tribe. They walked a long distance with their families to Arkansas and nearby states. The Native American Indians of New Mexico were removed when they signed a treaty. They signed another treaty in order to allow them to return to their homes. It was a mess, and they ended up losing much of their land.

Conclusion

An old English proverb says that the history of the world is a chronicle of oppression. Many humans, therefore, are born oppressed. Humans’ success

is mirrored by their ability to overcome all the stresses posed by the injustice. It is an understatement to say that Native American Indians or Indigenous Peoples of America are resilient and resourceful. Working with their youthful allies in climate change, climate justice and other progressives, they have begun to weave a tapestry of resistance. They continue to create colorful quilts to express their culture and their dancing. At last, the Federal government is showing some love, some recognition, some respect and some gratitude.

The University of Michigan was established in Detroit in 1817. It received a huge land grant from Native American Indians who were members

For true justice in prisons, guards must wear body cams

ANONYMOUS

[Content warning: threats and language containing sexual assault, racism, disability, etc]

I'm currently a prisoner inside the Michigan Department of Corrections (MDOC) at the Oaks Correctional Facility in Manistee, Michigan. If you don't believe that racism is still alive, look no further than this facility.

It's truly sad that racism is still alive and thriving in this country. What I find difficult to understand is that there are individuals who know that racism is harmful but still choose to say and do racist things that provoke. This occurs a lot in prison. There are a lot of racist remarks made by officers and administration staff that have to go unreported out of fear of retaliation. Verbal abuse in sexual ways is the most common.

For example, a few days ago an officer got on the loud speaker and told a prisoner to "pull his fucking slacks up because this wasn't the fucking hood." The prisoner asked "How do you know what the hood looked like?" The officer stated, "I don't know what the hood looks like, but I know it's full of blacks that think it's okay to show their ass." The officer then went on to say, "They're trying to bring the hood to Manistee but we keep it confined to this address."

Another example: I witnessed a staff member say to a prisoner, "You're sure a dumb fuck, did your dad fuck the common sense out of you when he was fucking you?" A ranking officer and a high ranking administration staff member were both present when the staff member made this statement.

The prisoner asked the ranking officer and administration staff, "Are you going to allow the officer to say this?" The administrative staff told the

prisoner, "You shouldn't have passed a .34 soup [A 0.34 soup is a ramen noodle] to someone in front of them." Then, the admin staff told the prisoner, "Go lock the fuck down!" [When an officer tells you to lock down it means to go to your cell.]

The prisoner continued to talk instead and tried to tell the staff how he felt about the situation. Instead of being able to engage in conversation with the staff, he was given a direct order to have a seat in the day room and that they were going to search his room. The prisoner replied, "I don't care because I don't have anything [illegal] in my room." The staff told the prisoner, "You know who I am, and you have whatever I say you have in your room." They did a cell search, trashed the prisoner's cell and put photos of his family in the toilet.

It is my opinion there's an unwritten rule with staff: if a prisoner files a grievance on a staff member, all prison staff must do everything they can to write the prisoner up. Their ultimate goal is to entice the prisoner to do or say something so they might be placed in segregation. We joke about this in prison because we know the grievance process is pointless. If I report in a grievance that an officer said something to me that was inappropriate, the person that interviews the officer determines if the accusation in the grievance is true. If the officer denies the accusation the grievance is denied.

If someone files to appeal the denied grievance to Lansing [the headquarters of the MDOC], Lansing typically goes along with the original finding. Then a target [A target means that the officers will retaliate against you for writing them up.] is placed on the individual who filed the grievance and the individuals who witnessed it.

It's so bad now that people fear to

file Prison Rape Elimination Act (PREA) grievances on staff members. [PREA addresses the exhaustion of administrative remedies specifically concerning allegations of sexual abuse. The PREA grievance process is a two-step process addressing grievances regarding sexual abuse. The Grievant may file a PREA grievance for Step I at the facility, and they are permitted to appeal the Step I decision to Step II to the PREA Administrator in Central Office. The Step II decision is the agency's final determination.] Incarcerated friends of the victim file on their behalf instead. However, when the victim is interviewed by the PREA sergeant, out of fear they deny what the officer said or did to them. When this occurs, it makes it seem as if the incarcerated friend who filed the PREA grievance was being untruthful. In retaliation, that individual is targeted by staff more than anyone.

So we ask: What can be done to help out and keep prisoners safer? The perfect answer is body cameras. All MDOC staff members should be fitted with body cameras at the beginning of their shift. When an officer comes in contact with a prisoner their body cameras should be in working order. If misconduct is written or an incident occurs while that officer or staff member is on duty, that footage should be saved.

Some positive outcomes of this are: If a prisoner assaults a staff member, the body camera footage will aid in the prosecution of that prisoner. It will stop prisoners and staff from becoming over familiar with each other. It will also discourage any officer, staff member, volunteer, or contractor from bringing any contraband into any facilities. It will ensure that officers are making their rounds and make sure all prisoners are safe. The

only disadvantage to having body cameras placed on all staff is it will hold all staff and prisoners accountable for their actions.

The Michigan Department Of Corrections has a fund called the prisoner benefit fund. When prisoners spend money to make phone calls, order from the prisoner store, or purchase from fundraisers, a portion of all the proceeds from those incarcerated go into this fund that can be used as those incarcerated need to fund services, equipment and supplies that have a direct benefit to prisoners.

The majority of all prisoners, when asked if they wanted officers to be fitted with body cameras, said yes, yet I feel like it's almost an impossible task due to all of the perceived obstacles.

I would be willing to bet I will be targeted for writing this. Placed on phone restrictions, JPAY [Jpay is an electronic messaging service used by prisons to allow people to contact their loved ones who are incarcerated] restrictions, cell searched repeatedly, personal shakedowns, misconducts written or the facility denying this Jpay from being sent out quoting violation of COPD laws, but they will not inform me what COPD law I violated.

We need help in here. We need an outside voice to help us hold all Michigan Department Of Corrections staff accountable. The only way we can do this is by body cameras being placed on them.

Resources to check out
<http://the-ard.com?grsf=k49cu7>

If you are interested in contacting the author of this article, please email acab@ypsimumutualaid.org.

► CELEBRATE from page 7

of several tribes. The land donation was part of the Fort Meig Treaty between Michigan Indian tribes and Michigan Territory representatives of the Federal government. U-M sold some parcels of the land to set up an endowment, and the interests on the investment enabled the University to relocate to Ann Arbor in 1830.

There has always been a connection between Indigenous Peoples and citizens of Ann Arbor and Ypsilanti. In Groundcover News Anthology of June 2022, we noted that Native American Indians have used the Huron River

and nearby lands around Ann Arbor and Ypsilanti as far back as 12,000 years ago. The word "Washtenaw" is derived from an Indian phrase. Now, this writer wishes to call on the Washtenaw County Board of Commissioners, The Ann Arbor City Council and the Ypsilanti City Council to adopt resolutions of support for the Indigenous People's Day which takes place on the second Monday of October each year. A celebration and a federal holiday!! "GUW'AADZI HAUPA!!!" "HAPPY INDIGENOUS PEOPLES' DAY!!!"

This Federal Holiday has indeed come a long way. In 1977, the United Nation held a conference in Geneva to

address concerns of Indigenous Peoples. In 1989, South Dakota passed laws for a Native American Holiday. In 1991, the city of Berkeley passed a resolution which called for a celebration of Indigenous Peoples Day. Other states and cities have joined the noble cause. We want our readers to know that since 1989, the National Native American Heritage Month has been celebrated in November. In 2022, this celebration will accentuate the Indigenous Peoples' Day.

One of the key inspirations in our writings on social justice is Dr. Martin Luther King. In the heat of the civil rights movement, he volunteered this

quote — "Life's most persistent and urgent question is: What are you doing for others?" Shortly before his assassination, he urged Americans to help build "Beloved Communities."

It is my candid wish that this article will provoke honest conversations and dialogue in our community. Dr. E. D. Hirsch, an Educational Consultant, wrote a book titled, "Cultural Literacy: What Every American Needs to Know." As part of our civic knowledge for building a Beloved Community, we must have a truthful and a peaceful conversation about the Indigenous Peoples' experience in the American world — past and present.

Sudoku

★★★★★ 4puz.com

	4	1						
9	5				3			
2	8		5					1
3		6	8					
				6				
					1	5		9
8					9		1	3
			3				2	5
						7	4	

Fill in the squares so that each row, column, and 3-by-3 box contain the numbers 1 through 9.

Groundcover Vendor Code

While Groundcover is a non-profit, and paper vendors are self-employed contractors, we still have expectations of how vendors should conduct themselves while selling and representing the paper.

The following is our **Vendor Code of Conduct**, which every vendor reads and signs before receiving a badge and papers. We request that if you discover a vendor violating any tenets of the Code, please contact us and provide as many details as possible. Our paper and our vendors should be positively impacting our County.

- Groundcover will be distributed for a voluntary donation. I agree not to ask for more than the cover price or solicit donations by any other means.
- When selling Groundcover, I will always have the current biweekly issue of Groundcover available for customer purchase.
- I agree not to sell additional goods or products when selling the paper or to panhandle, including panhandling with only one paper or selling past monthly issues.
- I will wear and display my badge when selling papers and refrain from wearing it or other Groundcover gear when engaged in other activities.
- I will only purchase the paper from Groundcover Staff and will not sell to or buy papers from other

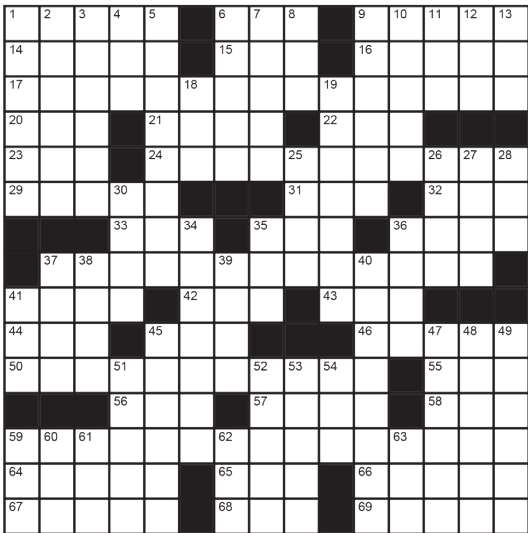
Groundcover vendors, especially vendors who have been suspended or terminated.

- I agree to treat all customers, staff, and other vendors respectfully. I will not “hard sell,” threaten, harass or pressure customers, staff, or other vendors verbally or physically.
- I will not sell Groundcover under the influence of drugs or alcohol.
- I understand that I am not a legal employee of Groundcover but a contracted worker responsible for my own well-being and income.
- I understand that my badge is property of Groundcover and will not deface it. I will present my badge when purchasing the papers.
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- I understand to refrain from selling on public buses, federal property or stores unless there is permission from the owner.
- I agree to stay at least one block away from another vendor in downtown areas. I will also abide by the Vendor corner policy.
- I understand that Groundcover strives to be a paper that covers topics of homelessness and poverty while providing sources of income for the homeless. I will try to help in this effort and spread the word.

If you would like to report a violation of the Vendor Code please email contact@groundcovernews.com or fill out the contact form on our website.

Start Making Sense
by Tracy Bennett

- ACROSS
- Sounds of weariness
 - Expert
 - Third-stringers
 - Shake hands on it, perhaps
 - Seemingly endless time span
 - ___ Doggie (rhyming character from old cartoons)
 - Become aware of your mortality, in a "sense"
 - Cash dispenser, for short
 - Instrumentalist's chance to shine
 - Pings online, for short
 - Tear
 - Realize what's really going on, in a "sense"
 - Confused and aimless
 - "___ takers?"
 - Subject taught at The University of Michigan's Hutchins Hall
 - By way of
 - Sign of a packed performance
 - Prefix for "motive" or "suggestion"
 - Take time to enjoy life's simple pleasures, in a "sense"
 - Musk of Tesla
 - Nonclerical
 - ___ Lanka
 - Alternative to street parking
 - Pig's digs
 - Adidas competitor
 - Push through a hard workout, in a "sense"
 - Sound of relaxation
 - The Swing ___ (when Big Bands were popular)
 - Universal donor's blood type: Abbr.
 - What the cow said
 - Savor some Skittles, in a "sense"
 - "Team work makes the dream work," e.g.
 - Before, poetically
 - Hubbub
 - Subject of a 1982 best seller on sexuality
- DOWN
- North African desert
 - "Sure, understood"
 - Mom's dad's nickname, maybe
 - She/___
 - Embarks on an ocean voyage
 - Jordan who directed 2022's "Nope"
 - Man of steel?
 - Number in the upper left corner of this puzzle's grid
 - How to speak while guiding meditation
 - Rwandan people
 - The mind's I?
 - Feel poorly
 - B or C of the Spice Girls
 - Long-handled weed-whacker
 - Property claim holders
 - Surprise loser in a fabled race
 - Sticky stuff
 - Fedoras and bowlers
 - Number after 8-Down



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- 50-50
- The whole package, colloquially
- Unlikely to speak up
- Garage sale caveat
- Blackthorn fruit
- Speck
- Actor Diggs
- Popular citrus drink
- Galadriel in "The Lord of the Rings," for one
- Packard or Division, in Ann Arbor
- Like the meter in sonnets
- Make a selection
- Put on display
- Release
- Some South Africans
- General Assembly figure, for short
- Actor Stephen of "The Crying Game"
- Game that starts with shouts of "not it!"
- Commercials
- Sticky stuff
- Sound of a giggle
- Conjunction used in logic

LOGIC PUZZLES

JAN GOMBERT

GROUNDCOVER CONTRIBUTOR

1. A snail is at the bottom of a well 30 feet deep. It can crawl upward 3 feet in one day, but at night it sleeps and slides back 2 feet. How long does it take the snail to crawl out of the well?

2. Coins come in five denominations: 1 cent, 5 cents, 10 cents, 25 cents, and 50 cents. What's the smallest number of coins that you would need to make change in any amount up to 99 cents? List them.

Bethlehem United Church of Christ

whoever you are, and wherever you are on life's journey, you are welcome here

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Bethlehem Church is home of the Groundcover office

OCTOBER 2022 EVENTS AT BETHLEHEM

OCTOBER 9 - ANN ARBOR CROP WALK 2022

More information at:

<https://events.crophungerwalk.org/2022/event/annarbormi>

Please visit the church website at: bethlehem-ucc.org for the most up-to-date calendar and event information.

Sunday Worship Time
10:00 am In-person
and via Live Stream and
Radio Broadcast



the STORYTELLING project

Gary

RUTH BISHOP AND SARAH JABOUR
The Storytelling Project

We first met Gary and Daniel as part of the shelter in rotation program at the Ann Arbor Reform Church (AARC) during the first wave of the COVID-19 pandemic. At the time, the Shelter Association of Washtenaw County utilized various community spaces, including churches, to allow people to better socially distance themselves since the Robert J. Delonis center could not accommodate everyone safely. Gary and Daniel also met each other while staying at the AARC and became friends and then roommates.

After Gary and Daniel received Section 8 housing, their lives dramatically changed. They moved into a modest apartment in Ypsilanti as roommates. Both Daniel and Gary were able to better manage their medical conditions. Daniel initiated treatment for his opioid use disorder.

Gary's alcohol use disorder and management of his cirrhosis-related complications seemed to improve, as well.

The stability and health benefits provided to Daniel and Gary through housing cannot be understated. In numerous instances, we saw how housing and health were intertwined, and how the Section 8 voucher protected Gary and Daniel from eviction and further bouts of homelessness. For example, Daniel had to quit his job at the grocery store due to pseudogout; the pain in his foot made it nearly impossible for him to walk let alone stand up for his 8 to 10 hour shifts cutting meat at the deli. Gary was able to use his social security check to support both himself and Daniel while Daniel registered for disability.

Gary and Daniel kindly shared their stories and experiences of homelessness with us. We are extremely grateful to them for their friendship and are in awe of their resiliency in the face of so many challenges. (Editor's Note: Daniel's story was featured in the Sept. 1, 2022, issue of Groundcover News.)

Please note, this story contains sensitive content, including sexual abuse.

Childhood

I was born in August 1959, in Highland Park, Mich. I was the fourth of seven children in my family. We moved to Dearborn when I was in elementary school where I attended William Fort Elementary school and Woodsworth Junior High. I graduated from Fordson High School in 1978.

Everything was great in my family and in Dearborn. We grew up riding bikes in the neighborhood. My mother was a stay-at home mom; dinner was always at 6 p.m. My father worked two jobs — at Xerox and at a carnival — to support us all. The only downside to my childhood was that in being the middle child, I did not get as much attention as my siblings did. The older ones got cars and stuff, but I didn't get nothing.

...

I first started drinking when I was 10 years old. When I was in elementary school, I would fill up a water bottle full of my parents' scotch from our kitchen cabinet and bring it to school to drink.

By age 16, I was regularly in the bar.

Both my parents drank. When I would come home for lunch during school, my mom would make me go buy her a half pint of scotch. That's why I always got fed good at lunch time. My mother's [alcohol use disorder] got worse and worse to the point that my dad started limiting her drinking to just twice a week. My dad always drank a scotch and soda every day when he came home from work. I thought drinking was normal. Work, drink, sleep, repeat. I thought I was a functioning alcoholic until I realized the more you drink, the more it comes out of your pores. Once I got into the habit, I just kept drinking for fun. That's why I have cirrhosis now.

Young adulthood

I've worked all my life since I was 13 years old. My first job was as a dishwasher at Piper's Restaurant on Joy Road in Detroit. Then I was a baker at Hamilton Meat Pie Company, where I made pasties. I worked there for

about 10 years. Then they went all automatic, so I went from working the oven to working in the freezer. After a while, they didn't need me no more.

I then managed two gas stations for five years. I also did a lot of construction. My buddy John and I would do cinder block walls. I saw him fall from the scaffolding 25 feet up, and he died immediately. He was my best friend.

At around the same time, my grandmother died. That's the first time I saw my father cry. I was 21 years old when she died. My grandmother was a special person in my life. She lived in the upstairs apartment in our duplex in Dearborn and would always take me to Hudson's downtown to go shopping. When I was sick, she would bring me Sucrets lozenges and take care of me.

Losing my friend and grandmother in the same year drove me to start drinking heavily. I lost faith in God. Drinking helped me stop thinking about losing them. That's the only thing I liked about it. I was mad at God for taking both my best friend and my grandmother. "Why did He take my good people away from me?"

A love story

I met my sweetheart, Donna, in high school. She lived right across the street from me. One day, I asked if I could carry her books home for her. That's how it all started.

We began dating and graduated high school together. I found out that she was being molested by her stepfather, so I had to kick his a** and move her out. I got arrested for that — assault and battery on a person.

We moved to Oakman apartments when we were 18. We have been together ever since. Donna and I moved from place to place in Michigan — to Detroit, to Ypsilanti. We had one son together, Tim, who was born in December 1992.

...

I started getting tickets for drunk driving. I also got busted for home invasion because I needed the money. I got sentenced and had a tether on my leg. A guy I was working with

wanted me to join him in Arizona; so I decided to go with him to find work. I cut my tether off; I did not like my probation officer anyway.

I lived apart from Donna for 10 years while I was in Arizona. I would still call her every morning. I was homeless and lived underneath a parking garage there, sleeping on cardboard. I got into smoking crack; I think because that's what the people I was hanging out with were doing. I would also steal aluminum because it was good money. I was stabbed while I was living there; people would drive up in cars to rob the homeless people. When you're sleeping outside, you have to get drunk to be able to fall asleep.

...

I ran into a guy who wanted to buy heroin; so we made a deal. I would buy heroin for him because I knew where to get it, and in exchange, he would give me a job working for him. I traveled around with him building playgrounds at McDonalds. We would work at night while the McDonalds was closed. It was so cool because we had a free run of the whole place.

Then I went to jail for five years for receiving and concealing stolen property in Arizona. I stole a lathe and pawned it. When I was released from prison, I came across a streetwalker who I didn't know, who told me that Donna was dead. I had not been in contact with her during this time; so I got worried and returned to Michigan. Donna was sick, so I came back to take care of her. She had Type 1 diabetes, and it caught up with her. She had to get both a kidney and pancreas transplant. She had dementia, too.

When I got back to Michigan, I was arrested as I had outstanding arrest warrants. Fortunately, the judge dismissed all charges against me since it had been over 12 years since I had been in the state.

Donna's mother came to stay with us in Ypsilanti. I did not like her too much, but that's mother-in-laws you know. She treated Donna like s***. When all of the stuff was going on

see **GARY** next page ➡

➡ **GARY** from last page

when Donna was being molested by her stepfather, she did not do nothing; she did not believe Donna or anything. It really pissed me off. That’s why I had to step in and do something.

Donna’s medical problems worsened. She was admitted to the hospital; her kidneys were failing, and I think she may have had cancer too. We got a call from the doctors saying “you better get your a** up here; she ain’t gonna make it.” So Tim and I went up there. I spent a couple of nights with her. I was not gonna let her die in the hospital. Hospice gave us a bed to bring home to our apartment in Ypsilanti. I took the couch we had in the living room down to the basement and put her bed in the front room. I took care of her, cleaned her. And I laid with her for the rest of her life. She stayed with us at home for a week and a half until she passed in April 2016.

I had to wake up Tim to tell him the news. He was only 23 years old. That’s why he still keeps in touch with me — I’m the only family he’s got.

When hospice came to collect her

body, I did not want them disrespecting her. I made them comb her hair and put on a nice dress. I made sure she looked good before they took her away.

When Donna passed, she told me she wanted to be cremated. I still have her ashes because I already told Tim that when I die, I also want to be cremated so that he can spread Donna’s and my ashes together. I really don’t care where. I would want my ashes dispersed up North, to tell you the truth, but I don’t think Donna would like that.

Section 8 housing

Donna was on Section 8 [HUD housing voucher program]. After she passed, my son Tim and I were evicted from her apartment. The apartment was not in my or Tim’s names, and Donna and I hadn’t legally married. Then, from what I hear, they had a garage sale on the front lawn of all our stuff. You wouldn’t believe the stuff I left there — our washer, dryer.

Tim stayed with his girlfriend, and I went to crash at Delonis. But, back then, Delonis used to require a breathalyzer test upon entry. If you

blew numbers, they would not let you in. I always blew numbers, so I ended up sleeping on the streets, in the park, parking lots, or parking garages around Ann Arbor. You just have to watch where you sleep — there are idiots out there who want to hurt and rob you.

...

At the beginning of the pandemic I went back to Delonis. I hated it there. Then I got the opportunity to join the shelter in rotation at the AARC. This church [AARC] was so nice as well as all the volunteers. I prayed to God every day. Every morning and every night. And I prayed for the volunteers, too. I prayed for the whole church for everything. I had never been so blessed in my entire life.

Reflections on family, life

A couple years ago I started the tradition of releasing two balloons into the sky on the day my wife Donna died. I signed Tim’s and my name on the balloons. I whispered to her “we love you, we miss you,” then let the balloons go. I watched the two balloons drift up into the clouds. I know Donna is in Heaven; so I cannot screw

up anymore. She ain’t gonna meet me in Hell, and I want to be back with her. We were together for 35 years, and believe me, I miss her so much. There is not a day that goes by that I don’t think about her.

...

My parents passed away ten years ago. My father passed first. I went to see my father and he told me “I love you, now go kick a**.” After he passed, I went to see my mother. I knew she wouldn’t last long. They were married for over 50 years. She would still sit in her chair and talk to my dad. She passed in her sleep not long after my dad died. She is buried right next to my dad, which is cool.

I’d rather pass in my sleep, too. I don’t want to wake up dead. I don’t want to be in pain or nothing. Unless I am at the mortuary — I’d wake up and ask “Where’s the bar?”

...

I’ve had a good life. I am not complaining about my life. If I had to do it all over again, there are a couple things I might change. Like drinking and smoking. Those are hard things to quit.

CERA IS ENDING.

September 2022 is the last month CERA can cover rent & utilities. New applications are no longer accepted.

THE COVID-19 EMERGENCY RENTAL ASSISTANCE (CERA) PROGRAM

paid rent & utilities for people who were behind due to pandemic-related economic hardship. In Washtenaw County:



4,000 households received



\$26 million for rent & utilities

NOTHING WILL REPLACE CERA.

There has never been a program like CERA. The federal government created CERA so people could stay safely in their homes during COVID-19. It was time-limited, like pandemic expansions to Medicaid & the Supplemental Nutrition Assistance Program. COVID-19 has not finished causing hardship, especially for low-income families. Housing costs are high. Washtenaw County agencies recognize that the community still needs rental assistance. But the federal government is no longer investing in eviction prevention rental assistance like what was available with CERA. State and County resources are limited.

IF YOU ARE FACING A HOUSING CRISIS, YOU MIGHT STILL BE ELIGIBLE FOR HELP.

Funding is limited to people who are currently experiencing homelessness or are imminently at risk. Your income & rent must be below a certain threshold.

Call **Housing Access for Washtenaw County (HAWC)**: 734-961-1999. You might be able to receive access to shelter and help finding & maintaining housing.

Apply for **State Emergency Relief**: <https://newmibridges.michigan.gov/>.

If you are facing eviction, call **Legal Services of South Central Michigan (LSSCM)**: 734-665-6181.

CERA ESTÁ TERMINANDO.

Septiembre de 2022 es el último mes en que CERA puede cubrir el alquiler y los servicios públicos. Ya no se aceptan nuevas solicitudes.

EL PROGRAMA DE ASISTENCIA DE ALQUILER DE EMERGENCIA (CERA) COVID-19

pagó alquiler y servicios públicos para las personas que estaban atrasadas debido a las dificultades económicas relacionadas con la pandemia. En el condado de Washtenaw:



4,000 hogares recibieron



\$26 millones para alquiler y servicios públicos

NADA REEMPLAZARÁ A CERA.

Nunca ha habido un programa como CERA. El gobierno federal creó CERA para que las personas pudieran permanecer seguras en sus hogares durante COVID-19. Fue limitado en el tiempo, como las expansiones pandémicas a Medicaid y el Programa de Asistencia Nutricional Suplementaria. COVID-19 no ha terminado de causar dificultades, especialmente para las familias de bajos ingresos. Los costos de vivienda son altos. Las agencias del condado de Washtenaw reconocen que la comunidad todavía necesita asistencia para el alquiler. Pero el gobierno federal ya no está invirtiendo en asistencia de alquiler para la prevención del desalojo como la que estaba disponible con CERA. Los recursos estatales y del condado son limitados.

SI SE ENFRENTA A UNA CRISIS DE VIVIENDA, ES POSIBLE QUE AÚN SEA ELEGIBLE PARA RECIBIR AYUDA.

La financiación se limita a las personas que actualmente están experimentando la falta de vivienda o que están en riesgo inminente. Sus ingresos y alquiler deben estar por debajo de un cierto umbral.

Llame a **Housing Access for Washtenaw County (HAWC)**: 734-961-1999. Es posible que pueda recibir acceso a refugio y ayuda para encontrar y mantener una vivienda.

Solicite **ayuda de emergencia estatal**: <https://newmibridges.michigan.gov/>.

Si se enfrenta a un desalojo, llame a **Servicios Legales del Centro Sur de Michigan (LSSCM)**: 734-665-6181.

Pumpkin cake

ANASTASIA KARMANIOLA
Groundcover intern

Ingredients:

Cake:

9 oz. vegetable oil, plus extra for greasing.
4 medium whole eggs
8 oz of soft light brown sugar
8 oz of pumpkin purée
10 oz of cake flour
1/2 tsp baking soda
1 1/2 tsp cinnamon powder
1/2 tsp ground ginger powder



Cream cheese frosting:

1 1/2 cups unsalted butter, softened
6 oz cream cheese
10 oz confectioner sugar
1 tsp vanilla extract
Fresh lemon juice to taste

Directions:

Preheat oven to 350F. Lightly oil two 8-inch pans. Line the bottom of the pan with parchment paper.

In a large bowl beat eggs until light and fluffy and then add the oil and sugar. Stir in the pumpkin purée.

Sift together cake flour, soda, cinnamon and ginger powder, fold into eggs with a spatula.

Bake 25 mins if using two pans (or bake for 45 mins if using just one pan). If you are unsure if it's ready, insert a toothpick into cake and if it clean, the cake is ready.

While the cake cools, prepare the frosting. With an electric whisk, beat the unsalted butter and cream cheese until fluffy and then add the confectioner sugar slowly. Beat until combined, add the vanilla and lemon juice. Enjoy!

PUZZLE SOLUTIONS

6	4	1	2	9	8	3	5	7
9	5	7	1	4	3	2	8	6
2	8	3	5	7	6	4	9	1
3	9	6	8	2	5	1	7	4
7	1	5	9	6	4	8	3	2
4	2	8	7	3	1	5	6	9
8	7	2	4	5	9	6	1	3
1	6	4	3	8	7	9	2	5
5	3	9	6	1	2	7	4	8

1	S	I	G	H	S	6	P	R	O	9	C	T	E	A	M
14	A	G	R	E	E	15	E	O	N	16	A	U	G	I	E
17	H	E	A	R	T	18	H	E	B	E	L	L	T	O	L
20	A	T	M	21	S	O	L	O	22	I	M	S			
23	R	I	P	24	S	E	E	T	25	H	E	L	I	G	H
29	A	T	S	30	E	A	31	A	N	Y	32	L	A	W	
33	V	I	A	34			35	S	R	O	36	A	U	T	O
37	S	M	E	L	L	T	38	H	E	R	O	S	E	S	
41	E	L	O	N	42	L	A	Y	43	S	R	I			
44	L	O	T	45	S	T	Y	46	A	S	47	I	C	S	
50	F	E	E	L	T	H	E	B	U	R	N	55	A	H	H
56	E	R	A	57	O	N	E	G	58	M	O	O			
59	T	A	S	T	E	T	H	E	R	A	I	N	B	O	W
64	A	D	A	G	E	65	E	R	E	66	N	O	I	S	E
67	G	S	P	O	T	68	E	S	P	69	A	R	C	E	D



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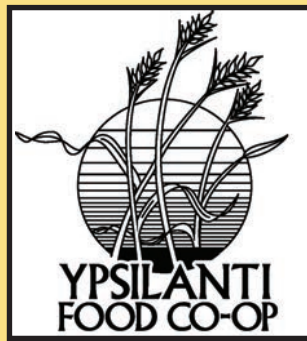
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Must present coupon at time of purchase



St. Francis of Assisi Parish

"If God were your Father, you would love me,
for I came from God and am here;
I did not come on my own, but he sent me."
+ Christ Jesus (John 8:42)

Come Worship With Us!

Mass Schedule

Saturday 5 pm (English) & 7 pm (Spanish)

Sunday 8:30 am, 10:30 am,
12:30 pm, 5 pm

2250 East Stadium Blvd., Ann Arbor
www.StFrancisA2.com 734-821-2100

Logic puzzle solution: 1. 28 days. The snail effectively rises one foot every day, so at the end of 27 days he is three feet from the top. In the 28th day he crawls up 3 feet and is out. 2. 9 coins. 4 pennies, 1 nickel, 2 dimes, 1 quarter and 1 half dollar.

BECOME A GROUNDCOVER NEWS VENDOR



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- Choose your own schedule
- Work for yourself
- Join a supportive community
- Get started this week for FREE

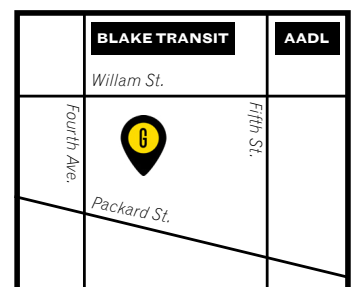


NEW VENDOR ORIENTATIONS ARE EVERY TUESDAY AND THURSDAY, 1:30 PM

@ THE GCN OFFICE.

Trainings take 45 minutes.

New vendors will get a temporary badge and 10 free papers to start.



The Groundcover office is located in the basement of Bethlehem United Church of Christ (423 S 4th Ave, downtown Ann Arbor)